STRENGTH
OUT OF
WEAKNESSE;
Or a Glorious
MANIFESTATION
Of the further Progresse of the Gospel among the *Indians* in NEVV-ENGLAND.

Held forth in Sundry Letters from divers Ministers and others to the Corporation established by Parliament for promoting the Gospel among the Heathen in *New-England*; and to particular Members thereof since the last Treatise to that effect, Pulished by Mr *Henry Whitfield* late Pastor of *Gilford* in *New-England*.

CANT. 8. 8.

Wee have a little Sister, and she hath no breasts: what shall we doe for our Sister, in the day that she shall be spoken for?

LONDON;
Printed by *M. Simmons* for *John Blague* and *Samuel Howes*, and are to be sold at their Shop in *Popes-Head-Alley*. 1652.

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1652

TO THE SUPREAME AUTHORITIE OF THIS NATION,

The Parliament of the Common-Wealth of ENGLAND.

THat the Fathers joy at the returning of a Spend-thrift Sonne, ought to have an influence upon the whole Family of Heaven and Earth; that is called after his name, to worke their ſuitable affections, and conformity to himſelfe, cannot be queſtioned by any true childe thereof. Behold then, Right Honourable, a call thereunto, Poore Prodigalls, who have not only with our ſelves loſt that rich Treaſure of grace and holineſſe, wherewith in our Common roote and Fountaine we were entruſted, but alſo in a courſe of Rebellion for many Generations waſted the remainder of Natures Riches to the utmoſt degeneracy that an Immortall rationall being is obnoxious unto, not returning a farre off, but rejoycing in the imbraces of their Father, and enterteined with his fleſh and bloud, who was ſlaine and ſacrificed for them.

The ayme of our walking with God here is to come up to ſome conformitie to them, who behold

his face and doe his Will in Heaven; amongſt them there is joy at the Repentance of one Sinner, and ſhall not wee finde ſweetneſſe in the firſt fruits of a barren Wilderneſſe in the ſhining of a beame of light into the darkneſſe of another World, giving hope of a plentifull harveſt, and a glorious day to enſue. Let men take heed, leſt by deſpiſing the day, and oppoſing the Worke of the Lord towards thoſe poore Sonnes of *Adam*, notwithſtanding all their zealous profeſſion, they proclaime themſelves to purſue a Carnall Intereſt; by which they declare the enlargement of the Dominion of Jeſus Chriſt is of no Concernment unto them.

Wee are by many Pledges aſſured better things of you Right Honourable, and ſuch as accompany zeale for the Houſe of our God, and therefore the enſuing Teſtimonialls of the progreſſe of the Worke of the Goſpel being ſent unto us, wee make bold humbly to preſent them to you; partly that we may invite you as the friends of Jeſus Chriſt, to rejoyce with him that ſome sheepe of his, who were loſt, are found; and partly to lay before you, ſome ſuch fruits of the putting forth of your Authoritie for the carrying on this moſt glorious undertaking, as may encourage you to goe on through him who doth enable you unto future reall expreſſions of your love and zeale thereunto. Wee ſhall not need to draw forth any particulars from the enſuing Narrative, to give you a taſte of that Spirit whereinto theſe poore Creatures are ſweetly baptized; Wee hope your delight in the Worke of God will inforce a leaſure, to view the whole, this in Generall wee may ſay, that in the Wilderneſſe are waters broken out, and ſtreames in the Deſert, the parched ground is become a Poole,

and

and the thirſty Land ſprings of water in the Habitation of Dragons, where each lay, there is graſſe with Reeds and Ruſhes, the Lord hath powred water upon him that is thirſtie, and flouds upon the dry ground; He hath powred his Spirit on the ſeeds of the Heathen, & his bleſſing on their Off-ſpring, they ſpring up as among the graſſe, as willowes by the water-courſes: One ſayes I am the Lords, and another calls himſelfe by the name of *Jacob*, and another ſubſcribes with his hand unto the Lord, and ſirnames himſelfe by the name of *Iſrael*. The Lord hath done a new thing, and wee know it, he hath made a way in the Wilderneſſe, and Rivers in the Deſert, the beaſt of the feild doth honour him, the Dragons, and the Owles becauſe he gives waters in the Wildernes, and Rivers in the Deſert, to give drinke to his People his choſen, ſo that upon the Report heere read unto us, wee cannot but glorifie God with thoſe Primitive beleevers of old, and ſay, then hath God alſo to the poore naked *Indians* granted Repentance unto life. Their outward wants and ſtreights have often been preſented unto you; wee ſhall not need to repeate them, bleſſed be the Lord, and bleſſed be you of the Lord that your hearts have been ſtirred up to give encouragement unto this Worke, and to open a Doore for the reliefe of thoſe Eminent Inſtruments in the hand of the Lord who carry it on, who though they communicate to them Spiritualls, yet are ſo farre from receiving of their Temporalls, that they impart unto them a Portion of their owne dayly bread, and proviſion neceſſary from their owne ſubſiſtence.

The good Lord lay the weight and concernment of this Worke upon your ſpirits, and wee no way doe ſt that you will in any way be wanting to the Publiq ue im-

improvement of this bleſſed opportunitie, for the enlargement of the Kingdome of him whom our Soules doe love: There is a vexation of ſpirit, which through their formalitie and unbeliefe, hath encompaſſed many Profeſſors, that whereas they have with much ſeeming earneſtnes cryed out for mercies; when they have been beſtowed, they have thought ſcorne of them: ſo did the *Jewes* in the buſines of their Meſſias, and many at this day amongſt our ſelves in the great workes of the Provinces of God: It is ſo with ſome to this breaking forth of light amongſt the *Indians*, deſiring it before it began, deſpiſing it in its very beginnings, the Lord lay it not unto their charge, and keep all our ſpirits in an holy admiration and reverence of the powerfull efficacy of his eternall and unchangeable purpoſes, which through ſo many ſinfull Generations (falling in their Rebellion) have preſerved a ſeed to himſelfe, whereof he will take care that one graine fall not to the Ground.

Your Honors humble Servants;

John Owen.
Joſeph Caryl.
Will: Greenhill.
William Bridge.
William Carter.
George Griffith.
Tho: Goodwin.
Sidrach Simpſon.
Phillip Nye.
William Strong.
Henry Whitfeld.
Ralph Venning.

To the READER.

Christian Reader;

These ensuing Letters doe represent unto thee, and to the Churches, the outgoings of Christ, as a *Light to the Gentiles*, that the grace which *brings Salvation* hath appeared unto them also in the furtheſt parts of the Earth, for the accompliſhment of that ancient and glorious Promiſe; *I will give thee for a Light to the Gentiles, that thou may'ſt be my Salvation to the Ends of the Earth*, (*Iſa.* 49. 6.) The People of God have been greatly affected with the appearances of Chriſt, when he hath rode forth upon *a red Horſe* to the deſtruction of his Enemies; for he *is glorious in his Apparell*, even when his *garments are dipt in bloud*, but much more when he rides forth upon a *white Horſe*, for the Converſion of Soules, and goes on *Conquering and to Conquer.*

Wee have therefore thought fit to commend this great worke of Chriſt unto the view of all the Saints, under theſe following Conſiderations.

Firſt, *Hereby the Kingdome of Chriſt is enlarged*, and the promiſe made unto him in the Covenant between him and his Father accompliſhed, his *Dominion ſhall be from Sea to Sea, and from the flood unto the Worlds end*, therefore his deſigne is upon all the Kingdomes of the Earth, that he may take poſſeſſion of them for himſelfe, they ſhall all *become the Kingdomes of the Lord and of*

Arma diaboli Gentes erant; fide autem Gentium vulneratus, caput quod habebat, amiſit. Amb. in Pſal. 118.

of his Christ, Revel. 11. 15. And the *Kingdome and Dominion under the whole Heaven*, being so possessed by Christ, shall be *given to the Saints of the most High*, Dan. 7. 18. Our prayer is, *Thy Kingdome come*, to see the promise made unto Christ fullfilled, and the Prayers of the Saints answered, should be matter of great rejoycing unto us, and of high Praises unto God.

Secondly, *The glorious Gospel of Christ is hereby Propagated*, which is the Scepter of his Kingdome, the *Rod of his Power*, which wee pray may *run and be glorified*. And when we consider, by how many (even amongst us) the Gospel is rejected, for men reject the *Councell of God* against themselves: by how many it is resisted, for there are *many adversaries*, and by how many the Gospel is perverted, being made *another Gospel*, by strange Interpretations; one of the great acts of *Sacriledge* of our times, stealing the sence of the Scripture from the words of the Scripture. Now to see the Gospel lifted up *as an Ensigne to the Nations*, and *they to flow unto it*, should be matter of great rejoycing to the soules of those who love the Gospel in sinceritie.

ἀντικείμενοι. 1 Cor. 16. 9.

ἀντιδιατιθεμένους. 2 Tim. 2. 25.

ἱεροσύλοι, τὸν νῦν τῶν γεγραμμένων κλέπτοντες. Nazian.

Thirdly, *Hereby the soules of men are rescued out of the snare of the Devill*, in which they were before held captive at his will; The Lord hath manifested that there is a *seed according to the Election of grace*, even amongst these also as well as other Gentiles, that the Lord hath visited them to take out of them *a people for his Name*, yea that even they who in a more immediate manner among them worshipped the Devill, their Witches call'd in their language *Pawwawer*, that even these should be deliver'd, *Satan falling from Heaven like lightning before the Gospel*, should greatly exalt free grace in our hearts; the great Love of God, is Love to Soules, and our tendereſt compassion should be manifested

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in pittying of Soules, neither know wee any other ordinary way that the Lord has appointed but the preaching of the Gospel for the winning of Soules to himselfe: *That being the Power of God to salvation.*

Fourthly, *Hereby the fullnes of the Gentiles drawes neere to be accomplished*, that the calling of the *Jewes* may be hastned: the Scripture speaks of a *double conversion* of the *Gentiles*, the first before the conversion of the *Jewes*, they being *Branches wilde by nature* grafted into the *True Olive Tree* in stead of the *naturall Branches* which are broken off. This fullnesse of the *Gentiles* shall come in before the conversion of the *Jewes*, and till then *Blindnesse hath happned unto Israel*, Rom. 11. 25. The Second, after the conversion of the *Jewes*, as appeares *Amos* 9. 16, 17. *After this I will returne and will build againe the Tabernacle of David which is fallen downe, and I will build againe the ruines thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, saith the Lord.* Hence it appeares that there are some *Gentiles*, upon whom the Lords Name is called that are a people to him, even whilst the *Tabernacle of David* lyes in its ruines; and when he hath built againe this *Tabernacle of David*, that there are a residue of men, the remainder of the *Gentiles* that shall enquire after the Lord, and worship him, together with those *Gentiles* that were formerly converted, and upon whom his Name was called. The first conversion of the *Gentiles* in *its fullnesse* makes way for the coming in of the *Jewes*, the *King of the East*, therefore to see this worke goe on, should cause the people of God to lift up their heads, and expect that the Time of the fullfilling that Promise is neere.

Brightman in *Cant.* 8. 8. *Mede* in *Apoc.* cap. 7. p. 56.

Fifthly, *That the Lord hath blessed the labours of our*

 Brethren,

Brethren, who were driven out from among us: A gracious heart as he prayes for, so he cannot but rejoyce in the successe of other mens labours as well as his owne, so the worke which is Gods may prosper, who ever be the Instrument; 'tis enough to him. When *Peter* gave an account to the Apostles and Brethren of the Conversion of *Cornelius* and his family, who were, as it were the *first fruits of the Gentiles*, they all glorified God, saying; *Then hath God also to the Gentiles granted Repentance unto life*, Act. 11. 18. And if they could rejoyce in the Conversion of the *Gentiles* which they knew would be with the rejection of the *Jewes*, how much more should wee rejoyce in this great worke, who may grow together upon the same good Olive Tree! That when other Nations who have planted in those furthest parts of the Earth, have onely sought their owne advantage to possesse their Land, Transport their gold, and that with so much covetousnesse and cruelty, that they have made the name of Christianitie and of Christ an abomination, that the Lord should be pleased to make use of our Brethren that went forth from us to make manifest *the savour of Christ* among the people, and to winne their soules to him; How should wee rejoyce that the Lord hath so farre prosper'd such an undertaking. It was a holy ambition in *Paul* to *preach the Gospel where Christ was not named*, that he might not glory in another mans line: It is certainly a great honour to be Instrumentall to bring soules to Christ, who before never heard of his Name.

Sixthly, *This wee hope may be but the first fruits of those great Nations unto Christ*, the Lord doth not usually *cause to bring forth and then shut the wombe*, Isa. 66. 9. Let no man despise the day of *small things*, the Lord

hath

hath opened a *great doore*, which we hope Satan shall never be able any more to shut.

Such Considerations as these, have filled and affected our hearts, in the reading and meditation of this great worke of the Lord, and wee hope being communicated, may be a good means to awaken the godly and faithfull of this Nation, to observe the Presence and appearances of God amongst his people there, that wee also may say; *What shall we doe for our Sister in the day that shee shall be spoken for?* Shall we not be abundant in Prayer, that the Lord would yet further blesse their holy endevours? Shall wee not labour to strengthen their hands by ministering to them of our aboundance? that they may not be discouraged in so eminent a service, one of the greatest workes that hath been upon the wheele in this latter age, for to Contribute to the offering up of Soules to Christ, must needs be a Sacrifice of a very sweet smelling savour unto God. This wee humbly offer unto all those that love the Lord Jesus in sinceritie, and remaine

Thine in the furtherance of the Gospel,

W. Gouge. *Phillip Nye.*
Edm: Calamy. *William Bridge.*
Simon Ashe. *Henry Whitfeld.*
Wil: Spurstowe. *Sidrach Simpson.*
Jer: Whitaker. *William Strong.*
Lazarus Seaman. *Joseph Caryl.*
George Griffith. *Ralph Venning.*

hath opened a great door, which we hope Satan shall never be able any more to shut.

Such Considerations as these, have filled and affected our hearts, in the reading and meditation of this great work of the Lord, and wee hope being communicated, may be a good means to awaken the godly and faithfull of this Nation, to observe the Providence and appearances of God amongst his people there, that wee also may say; What shall we do for our Sister in the day when she shall be spoken for? Shall we not be abundant in Prayer, that the Lord would vouchsafe their holy endeavours? shall wee not labour to strengthen their hands by ministring to them of our abundance? that they may not be discouraged in so eminent a service, one of the greatest works that hath been upon the wheele in this latter age, for to Contribute to the offering up of Soules to Christ, must needs be a Sacrifice of a very sweet smelling Savour unto God. This wee humbly offer unto all whole hearts love the Lord Jesus in sincerity, and remaine

Yours in the furtherance of the Gospel.

To the Christian Reader.

CHRISTIAN READER;

S every worke of God tending to the rescuing of deluded Soules out of the snares of the Devill, so even this Glorious worke of Gods grace hath met with many discouragements by various kinds of objections cast abroad by divers sorts of people, and even by some that come from New-England *it selfe, who having lived remote from the worke done, and either not affecting the instruments therein imployed, or not going to the places of their Exercise, that they might see and heare the gracious operations of the Spirit of God amongst them, may easily misreport the proceedings of Gods goodnesse therein. Yet nevertheless God having called us to be exercised in a worke of this Nature, wherein his Glory and the Salvation of so many of the lost sonnes of* Adam *are concerned; wee have taken up a Resolution by his gracious Assistance to improve the power and trust by Authoritie of Parliament committed to us to the utmost, least it be laid to our Account amongst others the obstructors of it in the great day of the Lord.*

But as wee meete with discouragements, so, through mercy, wee are not without incouragements of many sorts. Viz.

1. *This worke of Gods grace growes in* New England,

not onely in the places where the Gospel was formerly preached to the Indians; But God hath stirred up two Eminent Ministers in two other parts of the Country, to labour in the worke, not without successe answerable; as Mr William Leveridge neere Sandwich in the Government of New Plymouth, sixtie miles from the place where Mr Eliot teacheth; and Mr Richard Blindman at Pecoat, a place formerly subdued by the English, and is a place about the same distance from Sandwich another way, an account whereof you will have in the following Treatise.

2 Where the Act of Parliament for the Collection meets with Gospel-spirited Ministers and people, there wee finde a good account of it comparatively; God having stirr'd up the hearts of some Eminent Christians to contribute in a considerable manner; Some by charging their Lands with a yearely Revenue to the Corporation for that end for ever: and others by sending in good summes of money, subscribing to pay yearely so much whilst they live. And one Gentleman (leaving two sonnes of tender age) having appointed by his Will, in case they dye without issue that an estate of two hundred pound per annum, should be setled upon the Corporation for ever, and the rest of his estate for the like uses in the foure Northerne Counties of England.

3. That God hath wrought a resolution in us of the Corporation (wherein wee trust hee will inable us to persist (viz.) to contribute our labour and paines freely to this worke, without the least diminution of the Stocke. And if any desire to be satisfied what our receipts, disbursements, or manner of proceedings are, our Bookes are open at Coopers Hall, London, betweene the houres of Tenne and Twelve every Saturday, where they may without offence see what is given, and by whom, when brought in, and how imployed or improved.

'Tis

To the Christian Reader.

'Tis very strange to see what a multitude of objections are darted against this pure piece of Christianitie, yea by some, whom otherwise wee have charitable thoughts of, and how exceedingly the worke is impeded thereby, and however through mercy wee are able to answer every one of them sufficiently, yet wee forbeare to particularize them, least wee should reflect too much on some, our Consciences telling us, that as the worke is of God, and really such as is held forth, so he onely can satisfie the spirits of Men, and will doe it in due season, and in the meane time blesse his owne worke being able to carry it on, who delighteth oft-times in small meanes, that his gracious operations may the more be seene.

This is the fifth Treatise hath been published to the world in this kinde (but the first by the Corporation) every one of them exceeding each other, wherein a most apparant growth and progresse doth appeare amongst the poore Natives.

That wee have now to offer to the publique view is a farther account of that living, growing, spreading power of Godlines amongst them. And first wee shall begin with some remarkeable passages of divine providence in a Letter received from Mr John Eliot *(who was the first Minister the Lord stirred up to promote this worke) bearing date the* 28th *of* February 1651. *to one of our selves.*

Much Honored and Beloved in CHRIST.

THe Providence of God giving this unexpected opportunity of sending, I thought it my duty not to omit it, that so the Saints and people of God with you, especially your selfe, with the rest of the Worshipfull Corporation, might understand the progresse and present state o this worke of the Lord among the *Indians*, for wee meete with changes of providence and tryalls in this our day of small things. It hath pleased the Lord to try them, so soone as they have but tasted of his holy wayes. For our natures cannot live without Physicke, nor grace without affliction, more or lesse, sooner or later. The winter before this last past it pleased God to worke wonderfully for the *Indians*, who call upon God in preserving them from the Pox; when their prophane Neighbours were cut off by it. This winter it hath pleased God to make lesse difference, for some of ours were also visited with that disease, yet this the Lord hath done for them, that fewer of them have dyed thereof, then of others who call not upon the Lord. Onely three dyed of it, (but five more young and old) of other diseases: Now (through the Lords mercy) they are well, though not without ordinary infirmities, which befall Mankinde. In matters of Religion they goe on, not onely in attendance on such meanes as they have, not onely in knowledge, which beginneth to have some clearenesse in the Fundamentall poynts of Salvation; but also in the practice and power of Grace, both

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In constant care in attendance on the worship of God on Sabboth dayes and Lecture-dayes, especially profitting in the gift of prayer, and also in the exercise of love to such as be in affliction, either by sickneſſe or povertie. I have seene lively Actings of Charitie out of Reverence to the Command of the Lord, when such as had not that principle were farre from such works of mercy, it pleased God to try them in the time of the Pox, for some of them did hazard their owne lives (for to them it is very mortall) in obedience to the Command of the Lord, to shew mercy to them that were sicke, and some were infected thereby, and fell sicke and lay with much chearefullneſſe and patience under Gods hand, and through the Lords mercy are well againe; others who did shew mercy in that case escaped the sickneſſe to the praise of God. Likewise God is pleased to try their Charitie by an old Paraliticke or Palsie sicke-man, whose owne Children being prophane and tyred with the burthen of him (his retentive power of houlding excrements being loosened) and having a lobsneſſe, sometimes he is very noysome and burthensome) they forsooke him, and he had perished, but that the Lord stirred up (by the word of his grace) their hearts to shew mercy to him, for he was while he was sicke at six shilling a weeke charge, for wee offered twelve-pence a night to any to tend him, and for meere hyre none would abide it, but out of mercy and Charity some of the Families did take care of him, and gave freely some weeks, and others were paid out of their publique money, namely, such as hath been taken off, such as have been Transgressors by Fine or Mulct: and still he is at foure shillings a weeke charge being better in health, in so much that all their publique money is spent, and much more, and wee have Collections among them for the same use. The old man who hath been and still is wise, doth wisely testifie that their love is sincere, and that they truely pray to God, and I hope so doth he, and shall be saved. I could with a word speaking in our Churches have this poore man relieved, but I doe not, because I thinke the Lord hath done it, for the tryall of their grace, and exercise of their love, and to traine them up in works of Charitie, and in the way of Christ to make Collections

lections for the poore. I see how the Lord provideth to further the progresse of the Gospel, by these tryalls and afflictions, yea there be more passages of this winters worke, wherein the Lord hath taught us by the Crosse. For one of our first and principall men is dead, which though it be a great blow and damping to our worke in some Respects, yet the Lord hath not left the rest to discouragement thereby, nay the worke is greatly furthered, for he made so gracious an end of his life, and imbraced death with such holy submission to the Lord, and was so little terrified at it, as that it hath greatly strengthened the Faith of the living to be constant, and not to feare death, greatly commending of the death of *Wampeas*, for that was his name, I thinke he did more good by his death, then he could have done by his life: one of his sayings was, That God giveth us three mercies in this world; the first is health and strength; the second is food and cloaths; the third is sicknesse and death; and when wee have had our share in the two first, why should wee not be willing to take our part in the third? for his part he was: I heard him speake thus, and at other times also, and at his last he so spake, and it so tooke with them, that I observe it in their prayers, that they so reckon up Gods dispensations to them, his last words which he spake in this world were these; *Jehova Animumah Jesus Christ*, (that is) Oh, Lord, give mee Jesus Christ; and when he could speake no more, he continued to lift up his hands to Heaven, according as his strength lasted, unto his last breath; so that they say of him he dyed praying; when I visited him the last time that I saw him in this world (not doubting but I shall see him againe with Christ in Glory) one of his sayings was this: Foure yeares and a Quarter since, I came to your house, and brought some of our Children to dwell with the *English*, now I dye, I strongly intreate you (for that is their phrase) that you would strongly intreate Elder *Heath* (with whom his Sonne liveth) and the rest, which have our Children, that they may be taught to know God, so as that they may teach their Countrymen, because such an example would doe great good among them, his heart was much upon our intended worke, to gather a Church among them, I told him

I greatly desired that he might live (if it were Gods will) to be one in that worke, but if he should now dye he should goe to a better Church, where *Abraham* and *Isaack* and *Jacob*, and *Moses*, and all the dead Saints were with Jesus Christ in the presence of God in all happinesse and Glory; he said he feared not death, he was willing to dye, and turning to the Company which were present, he spake unto them thus; *I now shall dye, but Jesus Christ calleth you that live to goe to Natticke, that there the Lord might rule over you, that you might make a Church, and have the Ordinance of God among you, believe in his Word, and doe as hee commandeth you*: With many such words exhorting them, which they could not heare without weeping. A little before his death he spake many gracious words unto them, wherein one passage was this; *Some delight to heare and speake idle and foolish words, but I desire to heare and speake onely the words of God*, exhorting them so to doe likewise: his gracious words were acceptable and affecting, that whereas they used to fly and avoyd with terrour such as lye dying, now on the contrary they flocked together to heare his dying words, whose death and buriall they beheld with many teares; nor am I able to write his Storie without weeping.

Another affliction and damping to our worke was this, that it hath pleased God to take away that *Indian* who was most active in Carpentrey, and who had framed mee an house, with a little direction of some *English*, whom I sometime procured to goe with mee to guide him, and to set out his worke: hee dyed of the Pox this winter, so that our house lyeth, not yet raised, which maketh my aboade amongst them more difficult, and my tarriance shorter then else I would, but the Lord helpeth mee to remember that he hath said, *Endure thou hardnesse as a good Souldier of Jesus Christ*. These are some of the gracious tryalls and Corrections the Lord hath exercised us withall, yet he hath mingled them with much love and favour in other respects; for it hath pleased God this winter much to inlarge the abilitie of him whose helpe I use in translating the Scriptures, which I account a great furtherance of that which I most desire, namely, to communicate un-

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to them as much of the Scriptures in their owne language as I am able. Besides, it hath pleased God to stirre up the hearts of many of them this winter to learne to reade and write, wherein they doe very much profit with a very little helpe, especially some of them, for they are very ingenuous. And whereas I had thoughts that wee must have an *Englishman* to be their Schoole-Master, I now hope that the Lord will raise up some of themselves, and enable them unto that worke, with my care to teach them well in the reason of the sounds of Letters and spelling, I trust in the Lord that wee shall have sundry of them able to reade and write, who shall write every man for himselfe so much of the Bible as the Lord shall please to enable me to translate. Besides those workes which concerne Religion and Learning, wee are also a doing (according to the measure of our day of small things) in the civill part of this worke wee have set out some part of the Towne in severall Streets, measuring out and dividing of Lots, which I set them to doe and teach them how to doe it: many have planted Apple-Trees, and they have begun diverse Orchards, its now planting-time, and they be full of businesse, yet wee are doing some publicke workes: the last weeke I appointed our Lecture to be at a Water which is a common passage, and where the Fish wee call *Alewives* come, there wee built a bridge, and made a wyre to catch Fish, and being many of them, some wee appointed to one worke, and some to another, through the blessing of God wee brought both these workes to perfection: wee also have begun a Pallizadoe Fort, in the midst whereof wee intend a meeting-house and Schoole-house, but wee are in great want of Tooles, and many necessaries, and when wee cannot goe wee must be content to creepe; this present weeke I am going to *Pannucket*, the great Fishing place upon *Merimek*, where I heare sundry doe expect my coming, with a purpose to submit themselves unto the Lords hand. Sir, I doe earnestly beg your prayers both for mee and for this worke of the Lord which he hath set mee about,

Roxbury the 28th: of the 2d: 1651. *John Eliott.*

The former Letter of Mr Elliots *came to hand about six Moneths before the latter, and thats the reason you have another of his followeth next after his former, whereby the Reader may see and observe the constant goodnes of God in carrying on his owne worke, notwithstanding all the opposition of Men. Every day bringing forth as it were additionall improvements, to the praise of God, who delighteth so much in this his day of small things.*

Worshipfull and much honoured in the LORD.

IT is through the grace of Christ, who hath called you into the fellowship of his Kingdome, that you are willing to take such care and paines for the advancement and furtherance of his Kingdome, and the Lord fill your hearts with the Consolations of his holy Spirit, whose spirit hee hath set to seeke his glory in promoting the Gospel of Jesus Christ, and because the fruite of our Labours coming in with a blessing, is a great meanes to quicken the heart to be constant in that worke which the Lord delighteth to prosper and blesse. It is my duty to let you understand how it pleaseth the Lord to prosper and proceed in this worke of his among the *Indians*; for the promoting vvhereof you travaile with care and paines, that so you may goe on with the more Comfort, and the better know how to direct your prayers unto the Lord in that behalfe. I will not trouble you with rehearsall of such things as I have already this yeare written about unto our honoured Friend Mr *Winslowe*, so farre as I can call to minde vvhat I wrote, hoping in the Lord that the Ships are safely arrived, and my Letters come unto his hands. I know not whether I have yet mentioned our Schoole, vvhich through the

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Lords mercy vvee have begun, though vvee cannot yet be constant in it, vvee have two men in some measure able to teach the youth vvith my guidance, and inspection. And thus vvee order the Schoole: The Master daily prayeth among his Schollers, and instructeth them in Catechisme, for which purpose I have compiled a short Catechisme, and vvrote it in the Masters booke, vvhich he can reade, and teach them; and also all the Copies he setteth his Schollers vvhen he teacheth them to write, are the Questions and Answers of the Catechisme, that so the Children may be the more prompt and ready therein: wee aspire to no higher learning yet, but to spell, reade, and vvrite, that so they may be able to vvrite for themselves such Scriptures as I have already, or hereafter may (by the blessing of God) translate for them; for I have no hope to see the Bible translated, much lesse printed in my dayes. Therefore my chiefe care is to Communicate as much of the Scriptures as I can by vvriting: and further, my scope so to traine up both men and youths, that when they be in some measure instructed themselves, they may be sent forth to other parts of the Countrey, to traine up and instruct others, even as they themselves have been trained up and instructed. This consideration doth make mee very carefull to put on the Schoole, and attend it with what diligence I can, although I cannot as yet doe in it, what I desire. There be severall providences of God appearing to worke, which make mee thinke that the most effectuall and generall way of spreading the Gospel will be by themselves, when so instructed as I have above-mentioned; as for my preaching, though such whose hearts God hath bowed to attend, can picke up some knowledge by my broken expressions, yet I see that it is not so taking, and effectuall to strangers, as their owne expressions be, who naturally speake unto them in their owne tongue. To the end therefore that they may be the better able to teach others, I doe traine them up, and exercise them therein: vvhen I am among them on the Lords dayes, appointing two, each Sabboth to exercise, and when they have done, then I proceed, and assuredly I finde a good measure of abilitie in them, not onely in prayer (wherein they exceed my expectation) but

in memory to rehearse such Scriptures as I have read unto them and expounded; to expound them also as they have heard mee doe, and apply them. And now also the Schoole-Master taking the care of catechizing the Children, I leaving that to him doe catechize the men, examining and trying their knowledge, which yet I am wary in doing, least I should dampe and discourage the weake. These things I attend with the more intention, because it seemeth to mee God will imploy these first instructed to instruct others, of which I have had sundry experiences, some I shall instance; it pleased Mr. *Winthrop* (son unto our late Honoured Governour now at rest) to advise mee to send two discreete men to the greatest and most potent *Sachem* among the *Naragansets*, to answer such Questions as they might propound, and to stirre them up to call on God. I did accordingly, and sent him a Present by them; but the proud *Sachem* did little lesse then despise the offer, though hee tooke the Present; So they thought they should have returned without successe; but when they came among the people, especially such as were a little more remote from the great and proud ones, they received them with great gladnesse; one Company taking one of ours among them, others taking the other of our men amongst them; they asked them many Questions, expressed their readinesse to call upon God, if they had any to teach them: expressing likewise that they did not expect their *Sachems* would pray to God, because they were so proud: by which I doe perceive that the Lord is preparing a plentifull harvest, and not onely by this, but by many other Evidences. There is a great Countrey lying betweene *Conecticott* and the *Massachusets*, called *Nipnet*, where there be many *Indians* dispersed, many of which have sent to our *Indians*, desiring that some may be sent unto them to teach them to pray unto God. And sometimes some of our best men doe goe to severall places for a little while, and returne againe; and not without successe. These things being so, the worke which wee now have in hand will be as a patterne and Copie before them, to imitate in all the Countrey, both in civilizing them in their order, government, Law, and in their Church proceedings and administrations; and

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hence great care lyeth upon mee to ſet them right at firſt, to lay a ſure foundation for ſuch a building, as I foreſee will be built upon it, and in this matter I greatly need pray: The order of proceeding with them, is firſt to gather them together from their ſcattered courſe of life, to cohabitation and civill order and Government, and then to forme them (the Lord having fitted them) into viſible Church-ſtate, for the guidance whereof, I have inſtructed them, that they ſhould looke onely into the Scriptures, and out of the word of God fetch all their Wiſedome, Lawes, and Government, and ſo ſhall they be the Lords people, and the Lord above ſhall Reigne over them, and governe them in all things by the word of his mouth. Sundry of theſe which pray unto God have formerly ſubjected themſelves unto the *Engliſh*; So that in this Government among themſelves they doe reſerve themſelves in that poynt to owne them as their ſuperiours, to make appeales unto them as neede may require, and experience for theſe many yeares ſhew, that though they have ſo ſubjected themſelves, yet the onely benefit they have is protection: as for hearing and determining their cauſes, the difference of language, and paucitie of Interpreters prohibits, and if their cauſes come, they be ſo longſome, and yet of ſmall importance, that it is of neceſſitie, that either they muſt have no government, as hitherto it hath been, or elſe they muſt have it among themſelves. Beſides, all or many of their differences and cauſes they uſually brought to mee, which was not convenient, and I was willing to avoyde: themſelves alſo found great need that ſome ſhould be over them, to judge their cauſes, and end differences, and much deſired it. Therefore upon the ſixt day of the ſixt Moneth of this preſent yeare (their Pallizadoe Fort being finiſhed) they had a great meeting, and many came together from diverſe parts, though ſundry were hindred and came not at that time, where, with prayer to God I read and expounded to them the 18th of *Exodus*, (which I had done ſeverall times before) and finally they did ſolemnly chooſe two Rulers among themſelves, they firſt choſe a Ruler of an Hundred, then they choſe two Rulers of Fifties, then they choſe Ten or Tithing Men (ſo I call them in *Engliſh*) for ſo

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they were called (as is reported) in *England*, vvhen *England* did flouriſh happily vnder that kinde of Government. And laſtly, for that dayes worke every man choſe who ſhould be his Ruler of ten, the Rulers ſtanding in order, and every man going to the man he choſe, and it ſeemed unto mee as if I had ſeene ſcattered bones goe, bone unto his bone, and ſo lived a civill politicall life, and the Lord was pleaſed to miniſter no ſmall comfort unto my ſpirit, when I ſaw it. After this worke was ended, they did enter into Covenant with God, and each other, to be the Lords people, and to be governed by the word of the Lord in all things. The words of which Covenant are theſe in *Engliſh*. *Wee doe give our ſelves and our Children unto God to be his people, Hee ſhall rule us in all our affaires, not onely in our Religion, and affaires of the Church (theſe wee deſire as ſoone as wee can, if God will) but alſo in all our workes and affaires in this world, God ſhall rule over us.* Iſa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, Hee will ſave us; the Wiſedome which God hath taught us in his Booke, that ſhall guide us and direct us in the way. Oh Jehovah, teach us wiſedome to finde out thy wiſedome in thy Scriptures, let the grace of Chriſt helpe us, becauſe Chriſt is the wiſedome of God, ſend thy Spirit into our hearts, and let it teach us, Lord take us to be thy people, and let us take thee to be our God.*

This Act of forming themſelves into the Government of God, and entring into this Government is the firſt publique Record among the *Indians*, and for ought I know the firſt that ever was among them: and now our next worke is to prepare them for Church-eſtate, to which end I doe inſtruct them, that the Viſible Church of Chriſt is builded upon a lively confeſſion of Chriſt, and Covenanting to walke in all the Adminiſtrations of the publique worſhip of God, under the Government and Diſcipline of Jeſus Chriſt. I doe therefore exhort them to try their hearts by the word of God to finde out what change the Lord hath wrought in their hearts, and this is the preſent vvorke vvee have in hand.

Give mee leave (much honoured Friends) to goe a little backe in my relation, that I might be more particular, becauſe theſe Letters I prepared in the ſixt Moneth after they had cho-

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ſen their Officers, as I was propounding and teaching them the above-written Covenant, for that I did often before wee did ſolemnely accompliſh it, that ſo they might doe it as an Act of knowledge and faith. Now let mee relate the order of our proceeding: Having againe and againe read this Covenant to them, and inſtructed them in the meaning of it, it pleaſed God to wrack Mr *Webbers* Ship at *Conahaſſet*, though the Lord dealt favourably; moſt goods were ſaved, though much ſpoyled: this was on the firſt day of the 7th Moneth, wherefore at a Lecture at *Natik* on the 10th of the ſame Moneth, I informed them of the plentifull ſupply which the Lord had made your ſelves his inſtruments to ſend unto them for the furtherance of this our worke, and alſo how the Lord had frowned upon it, and undoubtedly it was a fruit of ſinne, and therefore the Lord called them to repentance, and make peace with God: beſides wee were beginning a great worke of civill Cohabitation and Government, and they wanted wiſdome to carry on ſuch a worke, and the Lord had promiſed, *if any want wiſdome aske it of God, who gives liberally*, citing that of *James* which I had formerly preached on. Moreover, wee were in preparation for a Church-ſtate, and that was a great matter to ſeeke the Lord in; and laſtly, they having choſen Rulers, and intending to enter into a Covenant, to promiſe unto God to be his people, and to be ruled in all things by his Word. Gods appointment is that ſuch a Covenant ſhould be entred into, in a ſolemne day of faſting and prayer, and all theſe cauſes concurred, to put us on unto that worke. Now though wee never yet had kept ſuch a day unto the Lord, yet I had inſtructed them therein, for in the Spring wee had a generall day of humiliation in all the Churches; and thereupon they moved this queſtion; *Why the Engliſh often faſted and prayed, and I never yet taught them ſo to doe:* to which I did anſwer, by that of Chriſt unto the Diſciples, but told them, that when wee ſet upon the great vvorkes of God to be his people, governed by his Word, and to gather a Church, then they ſhould be called of God unto it, &c. and now it came to paſſe, my motion they deliberated on with ſome conference (as their manner is) and finally did conſent unto it, then I told them, it was needfull

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they should pray and teach that day; sundry of them and wee agreed, that all such as vvere called to be Rulers should exercise that day, or so many as wee had time for their exercise. Before that day came, even then when it was appointed *Cutshamoquin*, the chiefe *Sachem*, and therefore chosen the chiefe (for hee is constant in his profession, though doubtfull in respect of the throughnesse of his heart) was in the Countrey neere *Narraganset*, about appeasing some strife among some *Sachems*. In which Journey some of those bad *Indians* and *Cutshamoquin* with them did buy much strong Water at *Gortons* Plantation, and had a great drinking, from which the wiser sort did withdraw themselves, but *Cutshamoquin* was in it, though not unto drunkennesse, yet his Act was scandalous. Before vvee solemnly appeared before God, and made the above-written Covenant, I advised with Mr *Cotton* about it, and his Counsaile was to add these words in the beginning: *Wee are the sonnes of Adam, wee and our forefathers have a long time been lost in our sinnes, but now the mercy of the Lord beginneth to finde us out againe; therefore the grace of Christ helping us, wee doe give our selves and our Children, &c.*

When the day came, this Act of *Cutshamoquin* being broken out, wee suffered not him to teach; onely he began the day with confession of his sinne, and made a short prayer, wherein he confessed, Satan acted in his heart, begged pardon, and that the Spirit of God might dwell in him, and act in him for time to come, and so ended.

Then another of them began with prayer, and for his Text tooke that in the 7th of *Luke* 36. to the end, (though they doe not know the Booke, Chapter, or Verse, but distinguish my Lectures by the first materiall word in it) *Christ being invited by Symon the Pharisee, the Woman washt his feete with her teares, &c.* At vvhich *Symon* stumbling, Christ spake the parable of the two Debtors, both freely forgiven, with the application, all which he repeated pretty well, and after his teaching he prayed againe and ended. The second tooke for his Text the *Lords Prayer*, because it is, said he, a day of prayer. The third tooke for his Text the 7th of *Matthew* 19. to the end, *Every tree that bringeth not forth good fruit is cut downe, &c.* And upon that parable

rable of the two Builders, on the rocke the first, the other on the sand, &c. By this time the day was well up, then I taught out of the 9th of *Ezra* 3, & 9. where I described a day of fasting, and the right carriage of it; yet by the parable of a Nut, I shewed that outward acts are as the shell, which is necessary, but a broken and believing heart is the kernell, and so ended the forepart of the day. After a little respite (in which time a Question came to mee, if it were lawfull to take a pipe of Tobacco?) we met againe, the first took his Text, *Job.* 3. 16. 22. and his Preface was, *I reade or rehearse this, and let every one reade it in his owne heart.* The second took his Text, *Matth.* 13. 24. to 31. from the parable of him that *sowed good seed, and the enemie came and while they slept sowed tares*, &c. The third took his Text, *Luke* 3. 4, 5, 6. ver. *Prepare yee the way of the Lord, make his paths straight*, &c. By this time night drew on, then I took for my Text, *Deut.* 29. and the 12 to 16. where *Israel* entred into Covenant with the Lord: and finally our Covenant in the forerecited words I expressed, and they joyntly consented unto; first the Rulers, then all the people, then was the Collections for the poore, and by darke night wee finished our worke. Thus have I briefly described that blessed day wherein these poore soules solemnely became the people of the Lord: this was on the 24th day of the 7th Moneth, 1651.

Upon the 8th of the *Oct.* Moneth, which was our next Lecture (for it is in that place but once in a fortnight, I houlding a Lecture each other weeke still at any other place) it pleased our Governour with many others attending him, to visit our poore workes and day of small things, where they viewed our house, our Fort, our Bridge, advised about a place for a Mill, &c.) At the season they came unto our Lecture, and observed the carriage and behaviour of things and men: among other things one of our *Indians* did (as we are wont) exercise, which they tooke so much notice of, and were so farre affected with, as that it pleased the Governour to advice me to write the substance of that which he spake, which is as followeth; his Text was *Matth.* 13. 44, 45, 46. *Againe, the Kingdome of heaven is like unto treasure hidin a feild, the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath, and buyeth*

the feild: 45. *Againe, the Kingdome of heaven is like unto a Marchant-man seeking goodly pearles*: 46. *Who when he had found one pearle of great price, he went and sould all that he had and bought it.* The substance of these words he did twice rehearse, then for instruction he first propounded what is this treasure which is hid in a feild? he answered it is Repentance for sinne, faith in Christ, and pardon of sinne and all grace, as also praying to God, the worship of God, and his appointments, which are the meanes of Grace, on which he dilated, shewing what excellent pearles these are, exhorting all to account so of them, and on this point he did much insist: secondly, he asked what is the Feild where these pearles are to be found? he answered the Church of Christ, which they did desire to constitute in this place, and to that end come thither to dwell: Thirdly, he asked what is it to sell all that a man hath to buy this Feild? He answered, to part with all their sinnes, and to part with all their old Customes, and to part with their friends and lands, or any thing which hindereth them from coming to that place, where they may gather a Church, and enjoy all these pearles; and here he insisted much to stirre them up, that nothing should hinder them from Gathering together into this place where they might enjoy such a mercy.

Then he proceeded to the second parable, and his first Question was, Who is the Marchant man, that seeketh goodly pearles? he answered, it is all you *Indians* which pray to God, and repent of sinne, and come to heare the word of God, you come to seeke for excellent pearles; and here also he insisted: his second Question was, What is this pearle of great price? now in answer to this Question he did not pitch it on Christ alone, and shew the worth and price of Christ: but he did pitch it on faith in Jesus Christ, and repentance for sinne, and stood upon the excellency and necessitie thereof. And this was the greatest defect I observed in his Exercise, which seeing I undertake to relate that which none but my selfe understood, I dare not but truely relate, because the Lord heard all, and I must give an account of this relation before him: His next question was, What is meant by all the Riches he had? he answered, his sinnes, his evill Customes, his evill manners, in which

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he formerly tooke much pleasure; And here he dilated also: Lastly he asked how did he sell them all, and buy the pearle? he answered, by casting away & forsaking all his sinnes, mourning and repenting of them, praying to God, and believing in Jesus Christ. And here he fervently dilated, and so ended; and this according to the best of my memory and observation, is the substance of what he delivered. Whereby you may observe the manner of my teaching them, for they imitate mee, as for our method of preaching to the *English* by way of Doctrine, reason, and use, neither have I liberty of speech, for that way of teaching being very unskilfull in their Language, nor have they sufficient abilitie of understanding to profit by it, so well as by this way, whereof you have herein a little Taste.

Jo: Eliot.

The next Letter good Reader (for we place them according to their severall dates) is one that came from Mr John Wilson *that reverend holy man, who is Pastor of the Church of Christ at* Boston *in* New England, *who accompanying the Governour, together with* Mr Eliot *and sundry others to their new Towne built by the Converted* Indians, *where they purpose by Gods permission to cohabite together, that so they may enjoy all those Ordinances the Lord Jesus hath left unto his Church. Now what* Mr Wilson *there saw, heard, and observed, that he hath written over to us, and we have published for thy information and consolation.*

Honoured and ever deare Sir.

TOuching the worke of God among the *Indians*, for ought I heare or see from them that are most conversant therein, as Mr *Eliot*, Mr *Mahew*, and Mr *Leverich*, with whom I have made diligent enquiry; It doth prosperously succeed to their great encouragment,

and ours in the Lord. There was here some few weekes since, the prime *Indian* at *Martha's Vineyard* with Mr *Mahewe* (*Hunnanequinn*) a grave and solemne Man, with whom I had serious discourse, Mr *Mahewe* being present as Interpreter between us, who is a great proficient both in knowledge and utterance, and love, and practice of the things of Christ, and of Religion, much honoured and reverenced, and attended by the rest of the *Indians* there, who are solemnely Covenanted together, I know not how many, but between thirtie or fortie at the least, and receive none into their Fraternitie, or Combination, but those which give good proofe of their upright desires, to their Conscience, in their professions and Conversations, who when Mr *Mahewe* cannot be with them (as at many set times he is) doth in the weeke time instruct himselfe from Mr *Mahews* mouth, and prepare for their instruction on the Lords day, which they conscionably observe, and have their constant solemne meetings together: This man where he was, had communion on the Lords day with Mr *Eliots Indians* neere *Dorchester* Mill, unto whom he preached or declared what he had learned himselfe from the Scripture, some two houres together, with solemne prayer before and after, and then ended with a *Psalme*, such as at home is wont to be sung among his usuall hearers. The Lords day after he was in our Assembly, the Boate then being ready to carry him home by the next opportunitie, and truely my reverence to him was such, as there being no roome I prayed our brethren to receive that good *Indian* into one of their pewes, which they did forenoone and afternoone, and at meale, I perceived by him that he had understanding of what he heard. Mr *Leverich* being lately here and at my house, (who also preached at our new Church) I conferred with him about the beginnings and progresse of the Lords worke, among his neighbouring *Indians* at *Sandwich*, and did heare from him, what did my heart good. And therefore when he tooke his leave of me I requested him that he would doe me the favour at his returne home, to send me a briefe story of that good hand of God which was there upon them, *ab origine*, which I thanke him he did soone after, and I thought not amisse to inclose it, as it came to me, being written with his own hand, not doubting

but

but it would adde unto your rejoycing in the Lord. About a fortnight since, there was a Lecture to be of Mr *Eliot*, at *Naticke*, the new *Indian* Towne, where he useth frequently to preach to them, besides what he doth neere home (on either side) and many times doth keepe the Lords day with them, whereof having some notice, and that the Governour Mr *Endicot* intended then to be there, my Cosin *Rawson* and I with some other, did prepare to ride thither, the Governour and his Sergeants lying at *Dedham*, which is within seaven or eight miles of the Towne, and we at Mr *Jacksons* neere *Watertowne* Mill) in like distance in the next morning after we had been some houres there where we found Mr *Eliot*, and by that time we had viewed all things, the Governour came with about twentie horsemen from *Dedham*, and made a like view, after which the Lecture or Sermon began in the Fort, which the *Indians* have made of whole trees very handsome and firme, which is neere a faire house which the *Indians* have built after the *English* manner high and large (no *English*-mans hand in it, save that one day or two they had an *English* Carpenter with them to direct about the time of rearing, with chimneys in it: In which Mr *Eliot* & those which accompany him use to lye, and the *Indian* Schoole-Master was there teaching the Children who doth reade and spell very well himselfe, and teacheth them to doe the like (besides writing) and as there is a large Roome below, so there is a like chamber above, in a Corner whereof Mr *Eliot* hath a little Roome inclosed, and a bed & bed-sted therein, and in the same Chamber the *Indians* doe as in a Wardrope hang up their skinnes, and things of price, as counting them there to be very safe, as well when the doores be open, as when they be locked; they have laid out three long faire streets there, two on this side the River, and one on that, and have severall house-lots apportioned severally to every one, which doe or be to inhabite there, and in many of them there are fruit-trees already planted, and they are building *English* houses for themselves, meane while living in *Wigwams*, whereof there is good store neere the hill side, at present there being a goodly plaine from the Towne towards *Dedham*) over the River (that is, *Charles* River) they have made a firme high foote-bridge archwise

wiſe to walke to and fro, having heaped on the bottome tymbers huge ſtones, the more to fortifie it, and it was a great encouragement to them, that the laſt yeare, (when a like bridge made by the *Engliſh* in the new *Dedham* Village called *Medefield*, ſome foure or five miles from them) was throwne downe by the force of the flouds or Ice, yet theirs did ſtand firme and upright. But to returne to the Fort, and to the buſines of the day, that is Round and Capacious, and they have prepared there a large Canopie of Matts upon poles for Mr *Eliot* and the chiefe of his Company to ſit under, and other ſorts for themſelves and other hearers. The *Saneps* or men by themſelves and the *Squaes* or women by themſelves, beſides the *Engliſh* then preſent, (which were about thirtie) there were I thinke not fewer then a hundred men women and young ones; among the *Indians* there be ſome greater proficients in knowledge, and of better utterance by farre then their fellowes, Grave and ſerious men, whom Mr *Eliot* hath trained up (or the Lord rather by his inſtructions and directions) to inſtruct and exhort the reſt of the *Indians* in their Lords day and other meetings, when he cannot come to them himſelfe. There be ſome five of theſe, one of them was prepared before we came, and appointed to begin this Exerciſe: the further relation of the manner of this *Indians* behaviour in preaching, together with the ſubſtance of that Sermon being before ſet downe by Mr *Eliot* may be never omitted: other particulars in order to the exact deſcription of the *Indian* Fort and buildings in Mr *Eliots* Letter is defective are here ſupplyed. This man being of middle age, and clad all in *Engliſh* apparell (as moſt if not all others of them are) ſitting in the midſt, on a ſtoole, under the ſhelter, did begin with prayer very ſolemnely, ſtanding up for ſome halfe quarter of an houre, then ſitting downe ſpake unto them of the two Parables, concerning the Feild wherein the treaſure hid, and the wiſe Marchant ſelling all for the pearle; wee underſtood him not (ſave Mr *Eliot*) excepting now and then a word or two, he diſcourſed to them ſome three quarters of an houre at the leaſt, with great devotion, gravitie, decency, readines and affection, and geſtures very becomming, and ſundry mentions he made of Jeſus Chriſt, ſpecially in the beginning, and towards

wards the ending, as if he were the ſcope of all, and the reſt of the *Indians*; diverſe old men and women, and the younger did joyne and attend with much Reverence, as if much affected therewith; then he ended with prayer as he beganne. Then Mr *Eliot* prayed and preached in the *Indian* Language for ſome houre more, about coming to Chriſt, and bearing his yoake. This Text was tranſlated by him from the Scripture into *Engliſh*, ſpeaking with much authoritie, and after his latter prayer the *Indian* Schoole-Maſter read out of his Booke one of the *Pſalmes* in meeter, line by line, tranſlated by Mr *Eliot* into *Indian*, all the men and women, &c. ſinging the ſame together in one of our ordinary *Engliſh* tunes melodiouſly. I ſhould have ſaid that after Mr *Eliots* Sermon there were two or three grave *Indians* that propounded to Mr *Eliot*, each of them a Queſtion, very pertinent to the matter he handled about the yoake of Chriſt, and coming to Chriſt, which he anſwered, interpreting unto us both their Queſtions, and the ſumme of his owne Anſwers. After this the Lord did ſtirre up my heart to make an Exhortation to the *Indians*, which Mr *Eliot* expounded to them, and alſo the Governours Speech, which God did ſtirre him up too unto the ſame purpoſe, declaring our joy to ſee ſuch beginnings, and warning them of the great danger if they ſhould decline from what they had already come unto, either in their knowledge, affection, or Chriſtian practice, incouraging them againſt what might dampe or deterre.

Then all of us taking us to our horſes left Mr *Eliot* and them together, the Governour and his Company to lye at *Dedham*, and the reſt of us when wee had rid two or three miles with them did returne into our owne way towards our former lodging, having been every one of us much refreſhed in our ſpirits in what we ſaw, & were informed of, *viz.* of God amongſt them. Not long before this, travelling with Mr *Eliot* brother I conferred in the way ſeriouſly with him about theſe *Indians*, for he uſeth to accompany his brother, and is a right godly and diligent man, deſiring to know what ſolidity he found by experience in them. Who did acquaint mee that there was difference between them as between the *Engliſh*, ſome being leſſe ſerious then others, and leſſe ſpirituall; but that there was a

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considerable Company of solide ones that were constant and forward in good duties, as well on the weeke dayes as on the Lords. And that he had purposely sometimes in the darke walked the Round, as it were alone, and found them in their severall Families as devout in prayer, &c. as if there had been any present to observe: and that carried it very modestly, utterly refusing to receive any reliefe from Mr *Eliots* Table, choosing rather to live on the provisions at home, which came in by their owne labours; and when once Mr *Eliots* owne provisions failed (hee being detained among them sundry dayes beyond his intent) they soone tooke notice, and of their owne accord did bring unto him varietie of the best which they had themselves, and he professed unto mee that upon all his best observation, there was a very hopefull beginning amongst them of the Grace & Kingdome of our Lord Jesus. The Lord vouchsafe to be the *Omega* among them as well as the *Alpha* of this blessed change.

Your most loving Friend,

Boston: 27: 8ber *and Brother in Christ,*

51.

John Wilson.

As Mr Wilson *was stirred up in himselfe to send us the Relation of his owne observations upon his journey with* Mr Eliot, *so he having received some precious lines from an able Minister of the Gospel,* viz. Mr Leverich *of* Sandwich *in the Government of* New Plymouth, *whom the Lord had stirred up to labour also in the conversion of the* Indians: *the eares seeming as it were white unto harvest, and the labourers but very few, he adventures to put in his sickle, not without hopefull successe, as will appeare in his following lines. And for the discouragements mentioned*

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in his Letter, know that divers of his people having cast off all the Ordinances of God in his Church, at last came to be seduced by every idle spirit that came amongst them, to be led into such fancies as we are ashamed to mention. And so this good man upon this occasion turned to the Indians, *where he meets with an abundant blessing upon his endeavours.*

Reverend Sir.

I Salute you in the Lord, I shall trouble you onely with two things, first, the mooving causes inducing mee to set upon this worke: Secondly, with what successe I have hitherto been entertained, by the blessing of God upon my weake endeavours. For the first of these, I suppose its not unknowne to your selfe, amongst many others, what singular exercise I have had in these parts, and what singular Conflicts I have met withall in my travails amongst our owne Countreymen, divers of them transported with their (though not singular) Fancies, to the rejecting of all Churches and Ordinances by a new cunning, and I perswade my selfe one of the last but most pernicious plot of the Devill to undermine all Religion, and introduce all Atheisme and prophanenesse, if it were possible, together with which, I have observed a spirit of Pharisaisme and formalitie too, too evidently creeping upon and strongly possessing others generally, besides other discouragements I shall forbeare to mention, which considered divers of our brethren, together with my selfe, upon consultation had together, were resolved to moove together else whether, where wee might hope for more and better encouragement, as touching our Communion, if God so pleased; but were disswaded by divers our honoured Friends, both by their Letters and more private Councells, unto whom we gave way, at least for the present: not long after having an hopefull *Indi-*

an in my house, he propounds to mee a motion of teaching the *Indians* neere us. And sometime after Mr *Eliot* invites mee to the same worke by his Letters: then I thought with my selfe I must stay, and began to tast the motion with more affection, resolving, that if God would please to fit up the roomes of others with the accesse of such forlorne Creatures, and bring in such as wandred in the high wayes, lanes, and hedges; and Call in the lame, and halt, and blind, in stead of those Contemners, it would be a mercy; and by no other respects in this world was my breast inclined unto this worke, and to attend God in it. As touching the second, for matter of succesſe and incouragement, I cannot but reckon this one, and that not the least, that though the *Indian* tongue be very difficult, irregular, and anomalous, and wherein I cannot meete with a Verbe Substantive as yet, nor any such Particles, as Conjunctions, &c. which are essentiall to the severall sorts of axioms, and consequently to all rationall and perfect discourses, and that though their words are generally very long, even *ſeſquipedalia verba*, yet I finde God helping, not onely my selfe to learne and attaine more of it in a short time, then I thinke I could or did of Latine, Greeke, or Hebrew, in the like space of time, when my memory was stronger, & when all known rules of Art are helpfull to fasten such notions in the minde of the learner; but also the *Indians* to understand mee fully (as they acknowledge) so farre as I have gone. I am constrained by many ambages and circumlocutions to supply the former defect, to expresse my selfe to them as I may. The next encouragement I may not without ground omit to mention is this, that it pleaseth God to helpe some of these poore Creatures to looke over and beyond the Examples of some of our looser sort of *English*, which I looke upon as a great stumbling blocke to many. It's to be lamented that the name of God so generally professed by those looser sort of *English*, should be so generally polluted by them, and blasphemed by Heathens, through the occasion of their loosenes and deniall of the power of godlinesse, yet God gives some of theirs a spirit of discerning between precious and vile, and a spirit of Conviction, to acknowledge (oh that ours would lay it to heart) there is no difference between the worst

Indians,

Indians, and such *English*, saying, *they are all one Indians*, yea and further, to put a like difference between such *Indians* amongst themselves here and elsewhere, as appeare to be more serious in their Inquiries after God, and conscientious according to their light, and such others that are more slight, and meere pretenders to Religions. Thirdly, for more particular observations. 1. God hath brought some of them to a sence of their sinnes, and a feare of his justice. Here I shall insert an example or two, one of them being to repeate such Principles I had begun to traine them in, in a Catechisticall way (for my penury confines mee to this method at present, and I hope it may be never the worse for them) was a good while before he could speake, having his countenance sad before (and as I have understood since a weeke together after our former exercise) and in speaking the teares all the while trickling downe his Cheekes: After being demanded by mee what was the matter of his sadnesse, he answers mee, he did now understand that God was a just God, and for himselfe he had been very wicked, even from a childe. And another, whom I used as my Interpreter now and then in teaching them, falls suddenly and publiquely into a bitter passion, crying out, and wringing his hands, out of the like apprehension of his Condition, as he told mee afterwards, and I finde no one of them (daring men) to speake of their good hearts, but some more some lesse sensible of the Contrary. Secondly, God hath brought some of them to some Evangelicall Conviction, one acknowledging that though he and others leave their former evills, and should keepe Gods Commandements, yet without Christ they must goe to hell. Thirdly, Two or three of them have complained of the hardnesse of their hearts, and are questioning of Remedies. Fourthly, Speaking to them of the mercy of God in Christ, one of them tells publiquely it did him more good to heare of Christ, then to heare of all earthly good things, I would faine hope for seeds of Faith in such. Fifthly, Two of them I deale withall, particularly for personall evills, by name for the sinne of Fornication, which they were carried away into, which my *Indian* acquainting my selfe with after our exercise I spake unto, shewing them the evills of this sinne,

and aggravating of it by the knowledge they now had of God, &c. and exhorting them to Repentance, and to seeke mercy in Christ; whereupon one of them fell into bitter weeping, presently the other though his heart was shut up at present, yet not long after, and with longer continuance sayd, I have observed in others a sence of temptations, spirituall bondage, which they expressed naturally thus; one saith that he and the Devill were all one Souldiers, and this in sadnesse of spirit and speech; another laying his hands upon his knees and hammes, complaines he was as a man tyed in Cords, and prayes to God to be unlooſed, and in generall they are observed divers of them to pray with much affection, mourning; in so much that they are in this respect a wonderment to their Companions, who enquired what is the matter, why they doe so, &c.

A fourth encouragement to mee is this, I finde the Devill bestirring himselfe, and betaking of himselfe to his wonted practice of stirring up oppositions against this worke by his Instruments, as fearing the ruine of his Kingdome, their Countrymen manifesting their hatred, threatning they shall not plant, hunt, &c. as before; yea the Controversie or enmitie rather arises between Parents and Children, &c. Lastly, and not long before I was last with you in the Bay upon a second day in the morning before they went away, there came to me to the number of twentie of them, voluntarily professing one by one their desire to feare God, promising that they would leave their sins (some intermixing acknowledgements of their sins and ignorance: and one that *English* and *Indians* knew shee had been very wicked) hereunto calling *Jehovah* to witnes; and this to doe all their dayes, as long as they live: some bringing their Children, and causing them to make the like profession; whereupon I was the more stirred towards them in my spirit (though I acknowledge I was loath to make an absolute engagement) to promise them I would endevour to be as helpfull to them as I could in teaching them: which when I had done, they gave mee thankes publiquely; and since this, they living some seaven miles from us, have built a *Wigwam* of purpose neere our Towne to receive them when they come on the Lords dayes; and truely Sir, they are so attentive in hearing,

that

that it grieves me I cannot ſpeake to them as I deſire, they ſeeming to be hungry, and I wanting bread for them. And thus Sir, you have a naked Narration of our proceedings, with the events fallen out by Gods providence within not many moneths. It is I believe a day of ſmall things, and ſo look't at by our *Engliſh* many of them, who ſurely would have periſhed in their darkneſſe, if all others ſhould have contemned them as they theſe, I pray God they periſh not in the light, however I am reſolved to bable to them as I may, conſidering that out of the mouthes of babes God ordaines praiſe, and found ſtrength to ſtill the enemie, &c. the beginnings of Gods great works are often in great obſcuritie, where he appoints the end to be glorious. Alſo I remember one ſowes and another reaps, which where ever they be, ſuch as are faithfull ſhall rejoyce together. I doubt not Sir, of your fervent prayers (which I doe further beg of you and others that know how to pitty loſt ones) for my ſelfe and poore *Indians*, that the Lord will proſper our endeavours this way, and water them with his abundant bleſſings in Jeſus Chriſt, that the day-ſpring from on high may viſit ſuch poore ſoules as are in darkneſſe, and the ſhadow of death, and bring them to life in Jeſus Chriſt.

Sandwich this 22th *of the* 7th. 1651. *William Leverich.*

The next Letter is a teſtimoniall from a private hand of what Mr Leverich *mentions in his to* Mr Wilſon, *where we may ſee ſome fruits of his labours teſtified by a neighbour of his at* Sandwich, *which is fiftie miles from that place, where* Mr Eliot *hath taught other* Indians *for divers years: but we doe not a little rejoyce to heare that* Mr Leverich *is engaged in this worke, becauſe he is a grave learned knowing and a prudent Chriſtian, one indeed from whom by Gods bleſſing we may expect much good.*

Concerning

CConcerning the *Indians* I have ſeene and heard more this Sommer then ever I did before, I have ſeene ſome *Indians* crave a bleſſing before meate, and returne thankes after meate, pray morning and evening, ſome of them doe frequent our meetings, they come conſtantly eight or tenne miles every Saturday, and the Monday they returne home againe; while our Exerciſe doth laſt, they doe attend diligently, but underſtand but little, but when that is done Mr *Leverich* and they doe put queſtions one to another, and Mr *Leverich* hath an *Indian*, that ſpeakes good *Engliſh*, and he is Interpreter. There is a man that lives neere us, that comes from an Iſland that is called *Martins Vineyard*, where is a Miniſter that ſpeakes good *Indian*, he doth preach to them every weeke, he hath told me that that Miniſter told him, that there are ſome of them *Indians*, that are able to give a better reaſon of their Faith, then ſome of the Members of their Church; ſome of them will preach, and they have private meetings, and keepe very good orders.

Sandwich 22th Sep-
tember. 1651.

Anthoney Beſſey.

The next Letter we preſent thee withall good Reader, is one from Mr Mayhew, *whom God hath honoured with abundant ſucceſſe in making his labours the inſtrumentall meanes to turne many of the Heathen from their evill wayes to the Lord our God. This he not onely wrote to* Mr John Whitfield, *who is a Miniſter in* Wincheſter, *but alſo to a Member of our Corporation, being the ſame Narrative word for word for ought we diſcerne, wherein appeareth a mighty progreſſe in godlines ſince our laſt Treatiſe publiſhed by* Mr Henry Whitfield *upon his comming hither from* New England. *God not onely daily adding to their num-*

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ber such as in Charity we conceive appertain to his Election: but stirred them up (being neere two hundred persons) to enter into a more close way of the Gospel, declaring themselves to be the worshippers of the everliving God. With many other things ministring much consolation to every Christian heart, to see these very Powwawes *fall off from the worship of Devills, and embrace the glad tydings of Salvation.*

Reverend and dearly beloved in Christ Jesus.

SIR,

WHat you have done in the *Indian* busines, and concerning my selfe in particular, doe give good testimony of your holy desires to further the worke of the Lord amongst them. The good providence of God in bringing you unto us, and the free engaging of your selfe in this worke of the Lord, and that upon the best ground, did fully perswade my heart of your faithfullnesse therein, and of an inward blessing from God upon us thereby; although I should never have seene a returne in outward supplies, as now through mercy I have, as an acceptable and very helpfull fruit of Christian goodnes and bounty, received from your selfe and Christian Friends, that the Lord hath stirred up both to pray earnestly, and contribute freely for the promoting of the worke of the Lord in my hand amongst the poore *Indians*. Sir, assure your selfe, and let all our beloved Friends know, that what is done by you together in this behalfe, doth not onely strengthen my hands, and give me advantage to be more helpful to the *Indians*, but also is a further encouragement unto my heart from the Lord to doe to the utmost of my power in this service he hath called me unto, and

wherein

wherein he hath afforded me his gracious presence unto this day; and not onely in supporting me therein, but also in some remarkeable passages of his power and mercy amongst the *Indians*, those miserable Captives, something whereof your selfe have been an eye witnes unto; and have already heard, yet now being further advantaged through the grace of God appearing with us, and knowing it will be acceptable to your selfe, and our dearely beloved Christian Friends, that long for and rejoyce in the gracious appearance of Jesus Christ in his Kingly Soveraigntie and power, where he hath not formerly been knowne, I shall by the helpe of God certifie you how the Lord hath carried on his own worke with us since your departure from us.

It pleased the Lord who had drawne the *Indians* from the *Pawwaws* to worship him selfe, whereat the *Pawwaws* were much discontented, yet now to perswade two of themselves to run after those that followed hard after God, desiring that they might goe with them in the wayes of that God whose name is *Jehovah*; and they came much convinced of their sinnes that they had lived in, and especially of their *Pawwawing*, saying, I throw it from mee with hatred of it, being sorry that ever I medled with it. And now I have heard of *Jehovah*, by his helpe I put it under my feete, and hope to trample it downe in the dust with the Devill and *Pawwawonnis* (or imps) I throw it into the fire, and burne it. Thus they fully made knowne unto all both by word and gesture, and by more such like expressions they then used, not onely their indignation against it, but that they would never make use of it more. One of them did then discover the bottome of his witchcraft, confessing that at first he came to be a *Pawwaw* by Diabolicall Dreames, wherein he saw the Devill in the likeneese of foure living Creatures; one was like a man which he saw in the Ayre, and this told him that he did know all things upon the Iland, and what was to be done; and this he said had its residence over his whole body. Another was like a Crow, and did looke out sharply to discover mischiefes coming towards him, and had its residence in his head. The third was like to a Pidgeon, and had its place in his breast, and was very cunning about any businesse. The

fourth

fourth was like a Serpent, very ſubtile to doe miſchiefe, and alſo to doe great cures, and theſe he ſaid were meere Devills, and ſuch as he had truſted to for ſafetie, and did labour to raiſe up for the accompliſhment of any thing in his diabolicall craft, but now he ſaith, that he did deſire that the Lord would free him from them, and that he did repent in his heart, becauſe of his ſinne.

The other ſaid his Conſcience was much troubled for his ſinne, and they both deſired the Lord would teach them his wayes, have mercy upon them, and pardon their ſinnes, for Jeſus Chriſt his ſake: and truely it did give to us who were preſent a great occaſion of praiſing the Lord, to ſee thoſe poore naked ſonnes of *Adam*, and ſlaves to the Devill from their birth to come toward the Lord as they did, with their joynts ſhaking, and their bowells trembling, their ſpirits troubled, and their voyces with much fervency, uttering words of ſore diſpleaſure againſt ſin and Satan, which they had imbraced from their Childhood with ſo much delight, accounting it alſo now their ſinne, that they had not the knowledge of God.

Secondly, that they had ſerved the Devill, the Enemy both of God and Man.

Thirdly, that they were ſo hurtfull in their lives, and were alſo thankfull that now through the bleſſing of God they had an opportunitie to be delivered out of that dangerous Condition. The *Indians* did all much rejoyce to ſee the *Pawwaws* turne from their wicked wayes to ſerve the Lord. Not long after the *Pawwaws* had forſaken their old way, on a Lecture day after Exerciſe diverſe *Indians* deſired to become the ſervants of the Lord, amongſt whom was a *Pawwaw*, called *Tequanonim*, who was of great eſteeme and very notorious; for he as they ſaid, and in their ignorance conceived, never did hurt to any, but alwayes good, endeavouring the good and preſervation of the *Indians*; whereunto alſo he was accompted by them to be ſtrongly provided. And as himſelfe ſaid he had been poſſeſſed from the Crowne of the head to the ſoal of the foote with *Pawwawnomas*, not onely in the ſhape of living Creatures, as Fowles, Fiſhes, and creeping things, but Braſſe, Iron, and Stone. It was therefore the more to be acknowledged the worke of God, that he ſhould forſake this way, his friends, his gaine, to

follow the Lord, whose wayes are so despiseable in the eyes of devillish minded men. This *Pawwaw* declaring by what meanes the Lord tooke him off this devillish Trade, said that he had heard some things from my Father, who tooke occasion to discourse with him about the way of true happinesse, that he should never forget, blessed be God, his Counsell had so good an effect, as I hope it hath on many others: It pleased the Lord who will have all the gods of the earth to be terrible unto him; For he meeting *Mumanequem* in the wood by accident, told him that he was glad he had an opportunitie to speake his minde unto him, for he had many searchings of heart about his *Pawwawing*, and did thinke it was not a good way, and that God was angry with him for it; for said he my wife hath been a long time sicke, and the more I *Pawwaw* for her, the sicker she is; And this doth agree with an observation of the *Indians* of this Island, *viz.* that since the Word of God hath been taught unto them in this place, the *Pawwaws* have been much foyled in their devillish taskes, and that instead of curing have rather killed many; but in a word the fruit of this and all other meanes was a publique manifestation of hatred to his former wayes, wondering he was yet alive who was so sinfull, and that he desired to be better, and to believe in Christ, for whose sake onely, he did believe his sinnes could be pardoned, and that he did desire to heare the word of God. This man hereby hath made those of his own house to be his Enemies; his wife, his children, and most of his friends and kindred, who remaine obstinate still, whereby he meets with many troubles & temptations: one of his brethren being very sicke did earnestly desire that he would *Pawwaw* for him, which he refused, his brother told him that he might keep it private, but he still refused, telling him that notwithstanding that, if he should answer his desire, he should breake his Covenant, and sinne against God; and therefore would not.

There came pressing in at the same time about fiftie *Indians*, desiring to joyne with the worshippers of God in his service. It would be too long for mee to set downe what every one said before they entred into Covenant, onely this I may not omit, that all of them came confessing their sinnes, some in speciall

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the naughtineſſe of their hearts, others in particular, actuall ſinnes they had lived in: and alſo they all deſired to be made better, and to attend unto the Word of God, to that end looking onely to Chriſt Jeſus for ſalvation. I obſerved alſo that they generally came in by Families, bringing alſo their Children with them, ſaying, I have brought my Children too, I would have my Children ſerve God with us, I deſire that this ſon and this daughter may worſhip *Jehovah*, and if they could but ſpeake, their parents would have them ſay ſomething, to ſhew their willingneſſe to ſerve God: And when the Commandements were repeated, they all acknowledged them to be good, and made choice of *Jehovah* to be their God, promiſing by his helpe to walke according to his Counſells: And when they were received by them that were before in this generall Covenant, it was by lowde voyces giving thankes to God that they were met together in the wayes of *Jehovah*: this is all before the end of the yeare 1650.

And now through the mercy of God there are an hundred ninetie-nine men, women, and children, that have profeſſed themſelves to be worſhippers of the great and everliving God. There are now two meetings kept every Lords day, the one three miles, the other about Eight miles off my houſe: *Hiacomes* teacheth twice a day at the neareſt, and *Mumanequem* accordingly at the fartheſt, the laſt day of the weeke they come unto me to be informed touching the ſubject they are to handle: And the Lord doth much aſſiſt them, bleſſed be the name of the Lord. I have alſo undertaken to keepe by the helpe of God two Lectures amongſt them, which will be at each once a fortnight: And I hope it will be by the bleſſing of God very profitable unto them. This winter I intend, if the Lord will, to ſet up a Schoole to teach the *Indians* to reade, *viz.* the Children, and alſo any young men that are willing to learne, whereof they are very glad. I am alſo endeavouring their Cohabitations with all convenient ſpeed, that ſo they may be more helpfull one to another; and alſo the better advantaged to carry on that worke they have ſet upon to Gods glorie, and their owne comfort. And what I have written concerning the *Pennawawes*, and the fiftie *Indians*, that were admitted to thoſe

that worshipped God in one day: There were diverse *English* both eye and eare witnesses thereof, as well as my selfe, and wee could not but acknowledge much of the Lords power and goodnesse to be visible amongst them, who without being driven by power, or allured by gifts, were so strongly carried against those wayes they so much loved, to love the way that nature hates. Let us therefore magnifie the Lord, who alone doth this, and seeke unto him to doe more and more still, that so one generation may praise his works to another, and that so both wee and them may abundantly utter the memory of his great goodnesse and power, In that new song, *Revelations* 5. 9. untill that wee all meete together in Heaven, and *sing glorious praises unto him that sitteth upon the Throne, and unto the Lambe for ever and ever.* In whom I heartily recommend you unto God, desiring to be recommended by you, and in him to rest.

From the Vineyard this.

16th of October. 1651.

Yours to be commanded in and for the Lord Jesus.

Thomas Mayhew.

The next Letter you meete withall came from the present Governour of the Massachusets, *directed to the President of our Corporation; and another of the Members thereof, which we thought good to publish, that every Christian Reader may partake in the same consolation, wherewith he and we are comforted; and joyne with us in prayer to the Lord of the Harvest, that he would provide more labourers to enter upon this soule-saving worke, and enlarge the hearts of all his people in this Nation towards the same.*

Much

Much Honoured and beloved in the Lord Jesus.

I Esteeme it not the least of Gods mercies that hath stirred up the hearts of any of the people of God to be instrumentall in the inlarging of the kingdome of his deare Sonne here amongst the Heathen *Indians*, which was one end of our comming hither, and it is not frustrated. It was prophesied of old, and now begins to be accomplished, *Psal.* 2. 8. Neither can I but acknowledge the unspeakeable goodnesse of God that gives us favour in the sight of our Countrymen to helpe on with so large a hand of bountie, so glorious a worke, provoked thereunto by your worthy selves, the chiefe Actors of so good a designe, let mee (with leave) say confidently, you will never have cause to repent it; For the worke is Gods, and he doth own it, the labour there hath been yours, and your Master will reward it. I thinke Religion and Conscience binde mee to seeke unto God for you, and to praise him with you, for what is alreadie begun. The Foundation is layd, and such a one that I verily believe the gates of Hell shall never prevaile against. I doubt not but the building will goe on apace, which I hope will make glad the hearts of Thousands. Truely Gentlemen, had you been eare and eye-witnesses of what I heard and saw on a Lecture-day amongst them about three weekes since, you could not but be affected therewith as I was. To speake truely I could hardly refraine teares for very joy to see their diligent attention to the word first taught by one of the *Indians*, who before his Exercise prayed for the manner devoutly and reverently (the matter I did not so well understand) but it was with such reverence, zeale, good affection, and distinct utterance, that I could not but admire it; his prayer was about a quarter of an houre or more, as wee judged it; then he tooke his Text, and Mr *Eliot* their Teacher tould us that were *English*. the place,

(there were some Ministers and diverse other godly men there that attended mee thither) his Text was in *Matthew* 13. 44, 45, 46. He continued in his Exercise full halfe an houre or more as I judged it, his gravitie and utterance was indeed very commendable, which being done Mr *Eliot* taught in the *Indian* tongue about three quarters of an houre as neere as I could guesse, the *Indians*, which were in number men & women neere about one hundred, seemed the most of them so to attend him (the men especially) as if they would loose nothing of what was taught them, which reflected much upon some of our *English* hearers. After all there was a *Psalme* sung in the *Indian* tongue, and *Indian* meeter, but to an *English* tune, read by one of themselves, that the rest might follow, and he read it very distinctly without missing a word as we could judge, and the rest sang chearefully, and prettie tuneable. I rid on purpose thither being distant from my dwelling about thirty-eight or fortie miles, and truely I account it one of the best Journeys I made these many yeares. Some few dayes after I desired Mr *Eliot* briefely to write mee the substance of the *Indian* Exercise, which when he went thither againe, namely, to *Natick*, where the *Indians* dwell, and where the *Indian* taught, he read what he remembred of it unto their Schoole-Master, who is an *Indian* and teacheth them and their Children to write, and I saw him write also in *English*, who doth it true and very legible, and asked him if it were right, and he said yea, also he read it unto others, and to the man himselfe, who also owned it. To tell you of their industry and ingenuitie in building of an house after the *English* manner, the hewing and squaring of their timber, the sawing of the boards themselves, and making of a Chimney in it, making of their groundsells and wall-plates, and mortising, and letting in the studds into them artificially, there being but one *English* man a Carpenter to shew them, being but two dayes with them, is remarkeable. They have also built a Fort there with halfe trees set about eight or ten inches over, about ten or twelve foote high, besides what is intrencht in the ground, which is above a quarter of an acre of ground, as I judge. They have also built a foote bridge over *Charles* River, with Groundsells and Spurres to uphold

uphold it againſt the ſtrength of the Flood and Ice in the Winter, it ſtood firme laſt Winter, and I thinke it will ſtand many Winters. They have made Drummes of their owne with heads and braſes very neatly and artificially, all which ſhewes they are induſtrious and ingenuous. And they intend to build a Water-Mill the next Sommer, as I was tould when I was with them. Some of them have learnt to mow Graſſe very well. I ſhall no further trouble you with any more relation at this time concerning them. But a word or two further with your patience concerning other *Indians*. The worke of God amongſt the *Indians* at *Martins Vineyard*, is very hopefull and proſperous alſo. I miſt of Mr *Mayhew* their Teacher, who was lately at *Boſton*, and therefore cannot give you a particular account thereof at this preſent time; yet I cannot but acquaint you what other motions there are touching other *Indians*. There came to us upon the 20th of this inſtant Moneth, at the generall Court one *Pummakummin* Sachem of *Lunnubbágge*, dwelling amongſt or neere to the *Narraganſets*, who offered himſelfe and his Men to worſhip God, and deſired that ſome *Engliſh* may be ſent from the *Maſſachuſets* Government to plant his River, that thereby he may be partaker of Government, and may be inſtructed by the *Engliſh* to know God. Wee ſhall I hope take ſome care and courſe about it, and I hope wee ſhall have more helpe to carry on that worke alſo; For there are ſome Schollers amongſt us who addict themſelves to the ſtudy of the *Indian* Tongue. The Lord in mercy recompence it into your Boſomes, All that labour of love vouchſafed to the poore *Indians*, which are the hearty prayers and earneſt deſire of; much honoured.

Boſton the 27th *of*
the Eight. 1651.

Your loving Friend in all
ſervice of Chriſt,

John Endecott.

The

The next thing we present the reader withall is a private passage from one in New England *to his godly Friend here, who was so much affected therewith, as he found out our Treasurer of the Corporation, by name Mr* Richard Floyd *at the* Meremaide *in* Cheapside, *and desired it might be published to the world amongst other things, when we should publish and print what we received of like nature. And how ever it is but briefe in it selfe, yet full of sweetnesse and plainnes of spirit which we offer to thy view.*

THe best News I can write you from *New England* is, the Lord is indeed converting the *Indians*, and for the refreshing of your heart, and the hearts of all the Godly with you. I have sent you the Relation of one *Indian* of two yeares profession, that I tooke from his owne mouth, by an Interpreter, because he cannot speake or understand one word of *English*.

The first Question was;

Q. How did you come first to any sight of sinne?

A. *His answer was, before the Lord did ever bring any* English *to us, my conscience was exceedingly troubled for sinne, but after Mr* Mahew *came to preach, and had been here some time, one chiefe* Sagamore *did imbrace the Gospel, and I hearing of him, I went to him, and prayed him to speake something to mee concerning God, and the more I did see of God, the more I did see my sinne, and I went away rejoycing, that I knew any thing of God, and also that I saw my sinne.*

Q. I pray what hurt doe you see in sinne?

A. *Sinne, sayth he, is a continuall sickneſse in my heart.*

Q. What further evill doe you see in sinne?

A. *I see it to be a breach of all Gods Commandements.*

Q. Doe you see any punishment due to man for sinne?

A: *Yea, sayth he, I see a righteous punishment from God due to man for sinne, which shall be by the Devills in a place like unto fire (not*

that

that I speake of materiall fire, (sayth he) where man shall be for ever dying and never dye.

Q. Have you any hope to escape this punishment?

A. *While I went on in the way of* Indianisme *I had no hope, but did verily believe I should goe to that place, but now I have a little hope, and hope I shall have more.*

Q. By what meanes doe you look for any hope?

A. *Sayth he, by the satisfaction of Christ.*

I prayed the Interpreter, to tell him from mee that I would have him thinke much of the satisfaction of Christ, (and so he told him) I prayed him to returne mee his Answer.

A. *I thanke him kindly for his good Counsell, it doth my heart good, sayd he, to heare any man speak of Christ.*

Q. What would you thinke if the Lord should save you from misery?

A. *If the Lord, said he, would save me from all the sinne that is in my heart, and from that misery, I should exceedingly love God, and sayth he, I should love a man that should doe mee any good, much more the Lord, if he should doe this for mee.*

Q. Doe you thinke that God will doe you any good for any good that is in you?

A. *Though I beleeve that God loves man that leaves his sinne, yet I beleeve it is for Christs sake.*

Q. Doe you see that at any time God doth answer your prayers?

A. *Yea, sayth he, I take every thing as an Answer of prayer.*

Q. But what speciall answer, have you taken notice of?

A. *Once my wife being three dayes and three nights in labour, I was resolued never to leave praying, till she had deliverance, and at last God did it, and gave her a sonne, and I called his name* Returning, *because all the while I went on in Indianisme I was going from God, but now the Lord hath brought mee to him backe againe.*

By this time Captaine *Gooking* came to us, and he asked him this Questions:

Q. What he would thinke if he should finde more affliction and trouble in Gods wayes, then he did in the way of Indianisme.

A. *His answer was, when the Lord did first turne mee to himselfe*

and his wayes, he ſtripped mee as bare as my skinne, and if the Lord ſhould ſtrip mee as bare as my skinne againe, and ſo big Saggamore *ſhould come to mee, and ſay, I will give you ſo big* Wampom, *ſo big* Beaver, *and leave this way, and turne to us againe: I would ſay, take your riches to your ſelfe, I would never forſake God and his wayes againe.*

This is a Relation taken by my ſelfe, *William French.*

The laſt Letter we offer to the Readers view, is a Letter directed to one of our ſelves from Mr Thomas Allen, *who came lately from* New England, *and is now ſetled in the Miniſtery at* Norwitch *in* Norfolke, *wherein he beareth witnes to the reallitie and truth of this worke of the Lord in* New England *begun upon the* Indians, *againſt all ſuch that raiſe up falſe reports againſt the ſame, or ſuch as labour to weaken the ſame, by leſſening the number of ſuch as are wrought upon by the power of the Goſpel preached to them.*

Honored Sir;

IT ſeemes that ſome of late have been ſo impudently bold (which I cannot ſufficiently wonder at) as to report and publiquely affirme, that there was no ſuch thing as the preaching and diſperſing of the Goſpel amongſt the Natives in *New England:* verily Sir, I doe beleeve that the Devill himſelfe (who is the Father of Lyes) would not, yea durſt not have uttered ſuch a notorious untruth as that was. Now although I confeſſe I have not been preſent at the places where the *Indians* are wont to meete, to heare ſuch as doe preach unto them, by reaſon of my bodily weaknes, and indiſpoſition to travell ſo farre into the Wilderneſſe, yet thus much I can teſtifie (if my Teſtimony may be of any uſe) being lately come over from *New-England*; that there are divers perſons in ſeverall places, who doe take paines, and labour

labour in that Worke there, *viz.* not onely Mr *Eliot* of *Roxbury*, who hath preached among them for many yeares up & downe in the Jurisdiction of the *Massachusets*; and Mr *Mahew*, who for a good while hath taken paines amongst the *Indians* at an Island called *Martins Vineyard*; but of late also Mr *Leveridge* in the Jurisdiction of *Plymouth*, and Mr *Blynman*, who lives now in a new Plantation in the *Pequotts* Countrey. As for the successe of the preaching of the Gospel unto the Natives, I have heard Mr *Eliot* affirme, that he is so well perswaded of the Worke of grace in some of them, as that he could comfortably joyne in Church-fellowship with them: Mr *Mahew* also (who came to see mee a little before my coming from thence) told me that, after Mr *Whitfields* coming thence (for he had been upon that Island, as he came to the Bay, and was present also with Mr *Mahew* amongst the *Indians*) there were neer upon one hundred (I think he said Ninety and odd) persons of them more who came in to heare him preach unto them, and some *Pawaws* also, and one of some Eminency amongst them, who did acknowledge his Evill in such doings, and made a Declaration of the manner how he came at the first to be a *Pawaw*, the which also Mr *Mahew* did relate unto mee. Sir, that there is such a work in hand in *New-England* as the preaching of the Gospel unto the Natives there, all the Magistrates and Ministers and people in that place (who know any thing) will be readie to attest, and therefore such as dare affirme the contrary, may as well say, that the Sunne doth not shine at Noone day, when the skie is cleere, and doe indeed deserve a Publique Witnesse to be borne against them, for such a Publique, and so notorious an untruth; The good Lord humble them deeply for it, if it be his good will, and pardon it to them through his grace in Christ.

Thus Sir, not having further at this present to be troublesome unto you, desiring an Interest in your earnest prayers for mee, beseeching the Lord to let his presence and blessing be with you, and upon your great and weighty businesses, I take leave, resting

Norwich 8d. 11m. *Your humble Servant in the Lord,*

1651. Thomas Allen.

The Corporation to the Reader.

THus having presented thee Christian Reader with a view of those things that God hath brought to our hands, which we of the Corporation conceive our selves bound in duty to publish to the world, looking upon it as one meanes to advance the work in the hearts of Gods people, and to stirre them up thereby to contribute more freely towards the carrying on the same: The reason wherefore we have published so many testimonialls, and shall insert more, is because too many that come from thence labour to blast the worke, by reporting here that there is no such worke a foote in the Country: or if it be it is but for the loaves, & if any be truely converted, 'tis not above five or seaven at most? These things as they are very grievous to us to heare, so we take God to witnes, that as we are in sincerity exercised in a great deale of care and travell to carry on the worke: so we publish to the world no more then what we have received, and beleeve to be really true. And if these testimonies related in the foregoing discourse, be not sufficient to satisfie any still doubting spirit, there are some eminent Gentlemen come from thence, who are ready to resolve them in the truth hereof, as Mr Edward Hopkins, late Governour of Conecticutt, Mr Francis Willowby, (and others) a late Magistrate of the Massachusets. Besides if any shall repaire to Coopers Hall, we shall be willing to shew them the originall Copies we have received, which we have transcribed for the Presse: the time for any to repaire thither is Saturday every weeke between the houres of ten and twelve in the Morning, where our Corporation sit, and where we shall gladly take paines to satisfie the doubts of any: and thinke nothing too much so therein we may be serviceable to the Lord Jesus in a worke having so much tendency to his glory in the propagation of his Kingdome.

Signed in the name and by the appointment of the